तव कथामृतं तप्तजीवनम्
tava kathāmṛtaṁ tapta-jīvanam

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Proper Use of Wealth

Srila Thakur Bhaktivinode
From Jaiva Dharma Chapter 20

Vijaya-kumar: What is the proper use of wealth?

Babaji: In the *Nārada Purāṇa* it is written:

yāvatā syāt sva-nirvāhaḥ svī-kuryāt tāvad artha-vid
ādhikye nyūnatāyāṁ ca cyavate paramārthataḥ

One should earn and spend money only as far as he truly needs. If one accepts too much or too little, he will fall from the spiritual goal.

A person eligible to perform *vaidhi-bhakti* should earn his livelihood by honest means according to *varṇāśrama*. In that way, he will attain auspiciousness. If he becomes greedy for more than he needs, his devotional life will become stunted. If he accepts less than he truly needs, he will gradually become unable to perform his devotional activities, and thus he will also be at fault. If one is not able to completely renounce everything (*nirapekṣa*), he should collect only as much money as he truly needs for his spiritual life. Thus, he will be able to properly cultivate his Krishna consciousness. ❀

next column ☞

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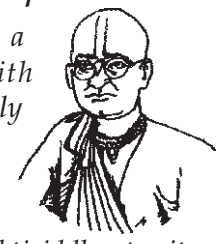
A Lesson in Geometry

Srila Bhaktisiddhanta Saraswati Thakur
Chapter 1 of Upākhyāne Upadeśa



Upākhyāne Upadeśa *is a collection of short stories with explanations that were commonly used by Srila Bhaktisiddhanta Saraswati Thakur. Compiled by Sri Sundarananda Prabhu, a prominent disciple of Srila Bhaktisiddhanta, it was first published in 1940.*

A poor and illiterate widow was struggling to bring up her only son. Realizing that he was her only hope for the future, she appointed a tutor for him, although she sometimes had to borrow money to pay the tuition fees.

After being promoted to class VII, the boy was learning geometry. The mother happened to overhear her son read aloud to his tutor,

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"Let ABC be a triangle." The old woman began shouting at the tutor, "This boy is supposed to be advancing in his studies after being raised to class VII, but you are still teaching him 'ABC'. He learned all this when he was just an infant. And to think I am paying you ten rupees a month! Henceforth you are no longer required here. You are only fit for teaching primary school!"

The widow's outburst was so violent that it left no scope for the tutor to argue, and he was compelled to leave the place.

PURPORT

The arguments put forward by persons who desire things other than Krishna consciousness, such as the *karmis*, *jñānis*, yogis, ascetics, and the like, as well as the so-called religious communities, are similar to those expressed by the widow. They say, "By always serving in this world, we have become totally worthless. This slave-like mentality of service is the root cause of all troubles. If, after entering the domain of religion, we accept servitude and serve Godhead in complete submission even after liberation, then how will we advance? This slave mentality only arises under the influence of ignorance and illusion. However, upon liberation, the realization *'ahaṁ brahmāsmi'* — 'I am Brahman' should be developed."

Hearing such an argument, pure devotees will argue that devotion or service to Godhead is the eternal position of all conscious living entities. Such devotion, when cultivated through the stages of *sādhana-bhakti* — devotional service in practice, *bhava-bhakti* — ecstatic devotion, and *prema-bhakti* — loving devotion, confirms the eternal utility of devotion.

Servitude to Lord Krishna while performing devotional activities is known as *sādhana-bhakti*, whereas intimate servitude or service to Sri Krishna after liberated realization is *prema-bhakti*. Service to Godhead in the liberated stage is uninterrupted — *apratihatā-sevā*.

"ABCD" or "ka-kha-ga-gha" [letters of the Indian alphabet] may be practiced on the elementary level while learning the alphabet. But also later, even after becoming the topmost man of letters, one has to cultivate the variegatedness and artistic delicacy of that alphabet.

Just like the widow described in this story, the impersonalists speculate, advocating that "ABCD" should only be practiced by children in the elementary level and that these letters are of no use to any learned person.

It is not that service to Sri Krishna should only be offered in the early stages of spiritual life. Since service to Krishna is our eternal innate propensity, it must be practiced even after attaining perfection through liberation. Service to Krishna after attaining liberation is reality, and is to be considered the most perfect form of service. Service to illusion, *māyā*, and service to Krishna should never be considered equal. ❀

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Not Required to Join

His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

With reference to the boys holding *kīrtanas* independently, our propaganda should be like that. People may open different centers of their own, or every householder may have his own class at home. Not that everyone is required to join the society; they may take the idea from the society and introduce in their private life. And, if possible, let us sell to them the paraphernalia of *kīrtana, karatālas, mṛdaṅga*, deities, etc. ❀

— Letter to Rayarama. Unknown place. Unknown date.

Srila Prabhupada's Legacy

From the life of His Divine Grace A.C. Bhaktivedanta Swami Prabhupada

Srila Prabhupada did not always like being photographed, especially in the privacy of his room. The BBT representative in Los Angeles, Rameswar, had just sent the first copies of the newly printed fifth canto of *Śrīmad Bhāgavatam* to our Johannesburg temple so that Srila Prabhupada could review them.

As Prabhupada was opening the books and relishing them for the first time, our beloved Bhargava Prabhu was busily taking snaps to document the occasion. Srila Prabhupada appeared to be angry with Bhargava for taking so many photographs. He demanded, "Why are you taking photographs?"

The reprimand was such that Bhargava was bewildered and walked out of the temple. That evening we went to a program in Pretoria, but Bhargava was nowhere to be seen.

Srila Prabhupada was very concerned about Bhargava, and was asking, "Where is he?" He wanted us to go and look for him. It was late at night, perhaps midnight, and we were all about to go out and search for Bhargava, when he sheepishly telephoned us and gave his location. We went to pick him up and brought him back to Srila Prabhupada.

Although the event was naturally upsetting for Bhargava, the fatherly concern of Srila Prabhupada was very sweet to witness. He said to him, "Why did you go away?"

Bhargava felt that he had caused offense. Merciful Srila Prabhupada insisted that he had not; that it was simply disturbing to be photographed all the time, and stressed that his books were the legacy he wanted to leave behind rather than photographs of himself. ✿

— From *Mission in Service of His Divine Grace,* Riddha Das Adhikari, pp. 183-184

Glory of Mothers

Sri Bhagavan Vyasadev

mātar ity eva śabdena yāṁ ca saṁbhāṣate naraḥ
sā mātṛ-tulyā satyena dharmaḥ sākṣī satām api

If a man addresses someone as "mother", dharma has witnessed that statement. In truth, she is the same as his mother.

— *Brahma-vaivarta Purāṇa* 1.10.50.

ādau samuccared rādhāṁ paścāt kṛṣṇaṁ ca mādhavam
viparītaṁ yadi paṭhet brahma-hatyāṁ labhed dhruvam

First, one should utter the name "Radha", and then one should utter the name "Krishna" or "Madhava". If one utters the reverse, one gets the result of killing a *brāhmaṇa.*

ṣrī-kṛṣṇo jagatāṁ tāto jagan-mātā ca rādhikā
pituḥ sad-guṇo mātā vandyā pūjyā garīyasī

Sri Krishna is the father of the world and Radhika is the mother. The mother is one hundred times more worshipful and higher in point of respect due than the father.

— *Nārada Pañcarātra* 2.6-7.

daśa caiva pitṛn mātā sarvāṁ vā pṛthivīm api
gauraveṇābhibhavati nāsti mātṛ-samo guruḥ
mātā garīyasī yac ca tenaitāṁ manyate janaḥ

One's mother is equal to ten fathers, or even to the whole earth. There is no senior person equal to the mother. Indeed, she is above all others in terms of the reverence and respect due to her. It is for this reason that people offer so much respect to their mother.

— *Mahābharata anuṣāsana-parva* 105.15-16

nāsti vedāt paraṁ śāstraṁ nāsti mātṛ-samo guruḥ
na dharmāt paramo lābhas tapo nānaśanāt param

There is no *śāstra* superior to the Vedas; there is no guru equal to one's mother; there is no acquisition superior to that of virtue; and there is no penance superior to fasting."

— *Mahābharata anuṣāsana-parva* 106.65

tyajanto patitān bandhūn daṇḍyān uttama-sāhasam
pitā hi patitaḥ kāmaṁ na tu mātā kadācana

Anyone who rejects their kinsmen for being fallen shall be punished with *uttama-sāhasa* (the highest monetary fine). Only the father may be considered fallen, never the mother. ✿

— *Nārada Purāṇa* 1.14.18

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Mahaprabhu's Sankirtana Yajna

Srila Lochan Das Thakur's
Śrī Caitanya-maṅgala
Madhya-khanda, song 21

One day, while sitting on a divine seat, Sri Chaitanya Mahaprabhu spoke the following to to His devotees:

(Vibhasa-rāga)

mora ei saṅkīrtana yajñera mahimā
sarva śāstre kahe ihāra mahimā garimā

My *saṅkīrtana-yajña* is glorious! All the scriptures declare its topmost glories. (verse 73)

sarva-dharma-sāra ei saṅkīrtana-dharma
viśeṣa jānibe kali-yuge ei karma

Saṅkīrtana is the essence of all prescribed activities. Know that it is especially prescribed for Kali-yuga. (74)

gāne yei kare sei prabodha ha-iyā
gānarūpe vedera uccāre mahādayā

Anyone who chants Lord Krishna's glories attains spiritual enlightenment. Appearing in the form of that glorification, the Vedas bestow their mercy on that person. (80)

saba-loka-karṇa-garta-kuṇḍa-parisara
jihva — srava, dhvani-rasa — ghṛta manohara

The living entity's ear is the sacrificial pit. The tongue is the sacrificial ladle. The sound of Lord Krishna's glories is pleasing sacrificial ghee. (81)

antare praviṣṭha haṅā bhāva-agni jvāle
agni-śikṣā — pulakāśru, kampa kalevare

When the ladle of the tongue pours that ghee into the openings of the ears, the ghee enters the heart. In the heart, the ghee makes the fire of devotion burn brightly. The flames of that fire make the body tremble and the bodily hairs stand erect. (82)

sarvapāpe mukta haiyā saba jana nāce
sālokyādi mukti tāra phire pāche pāche

Freed from sin in this way, all the living entities dance. *Sālokya* and the other kinds of liberation follow behind. (83)

kadāca nā dekhe sei nayānera koṇe
nāciyā bulaye kṛṣṇa-rasa-āsvādane

However, the living entities do not cast even a sidelong glance at these liberations. Instead, tasting the sweet nectar of Lord Krishna's glories, they joyfully dance. (84)

se yajña beḍhiyā rahe vaiṣṇava ācārya
jānibe kīrtana-yajña — sarva-yajña-ārya

All the *vaiṣṇava-ācāryas* are assembled in that sacrificial arena. Please know that *saṅkīrtana-yajña* is the best of all *yajñas*. (85)

ihāte janmila ei prema mahādhana
ihāra gṛhastha — nityānanda-āvaraṇa

In this way, the great treasure of ecstatic spiritual love takes birth in the heart. Lord Nityananda is the master of that treasure. (86)

gadādhara paṇḍita ei premera gṛhiṇī
ei tattva jānibe sakala bhakta-maṇi

Gadadhara Pandit is the goddess that controls that ecstatic spiritual love. O jewel-like devotees, please understand these truths. (87)

advaita ācārya-gosāñi āmāre āniñā
sankīrtana-yajña sthāpe' sudṛḍha ha-iyā

Advaita Acarya Gosai brought Me here. Therefore, it is He who firmly established the *saṅkīrtana-yajña*. (88)

śrīnivāsa-narahari-ādi bhakta-gaṇa
to' sabhāre laṅā mora yajñera sthāpana

Srivas, Narahari, and the other devotees also helped establish the *saṅkīrtana-yajña*. (89)

ei yajña kalikāle deha ghare ghare
taruka sakala loka patita pāmare

In Kali-yuga, please take this *saṅkīrtana-yajña* from house to house and thus deliver all the fallen people. (90)

— Unknown translator

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